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A LETTER *of ſeveral French Miniſters Fled into Germany upon the account of the* PERSECUTION *in France, to ſuch of their Brethren in England as Approved the Kings Declaration touching Liberty of Conſcience.*

Tranſlated from the Original in French.

ALtho in our preſent Diſperſion, moſt dear and honoured Brethren, it has pleaſed the Providence of God to conduct us into places very diſtant from one another. Yet that union which ought always to continue betwixt us, obliges us to declare our ſenſe to one another with a Chriſtian and Brotherly Freedom upon all occaſions, that may preſent themſelves to us ſo to do. 'Tis this makes us hope that you will not take it amiſs of us, if at this time we deliver our opinion to you touching the Affairs of England in matters of Religion, and with reference to that Conduct which you have obſerved therein.

We ought not to conceal it from you, That the greateſt part of the Proteſtants of Europe have been extremely ſcandalized to underſtand, that certain among you, after the example of many of the Diſſenters, have Addreſſed to the King of England, upon the account of his Declaration, by which he has granted Liberty of Conſcience to the Non-conformiſts: And that ſome others who had already ranked themſelves under the Epiſcopal Communion, nevertheleſs publiſhed the ſaid Declaration in their Churches; and this at a time when almoſt all the Biſhops themſelves with ſo much Firmneſs and Courage refuſed to do it.

If we may be permitted to tell you freely what our opinion is concerning the conduct of the Biſhops and of the Diſſenters in this conjuncture, we ſhall make no difficulty to pronounce in favour of the former. We look upon it that they have exceedingly well anſwered the Duty of their Charge, whilſt deſpiſing their own private Intereſt, they have ſo worthily ſupported that of the Proteſtant Religion: Whereas the others, for want of conſidering theſe things as they ought to have done, have given up the intereſt of their Religion to their own particular advantages.

It is not out of any complement to the Biſhops, much leſs out of any enmity to the Diſſenters, that we make ſuch different judgments concerning them. We know well enough how to commend or blame, what ſeems to us to deſerve our Praiſe or our Cenſure both in the one and in the other. We do not at all approve the conduct of the Biſhops towards the Diſſenters under the laſt Reign. And altho we do not any more approve that of the Diſſenters in ſeparating from their Communion, yet we do confeſs they had ſome reaſon in the bottom for it; and that the Ceremonies which they have refuſed to ſubmit to are the Remains of Popery, which we could rather wiſh might have been entirely aboliſhed. In this unhappy Schiſm which has ſo long time rent the Church of England; we look upon it, that both Parties have been equally defective in their Charity. On the one ſide, the Diſ-

ſenters ought by no means to have ſeparated themſelves for the Form of Eccleſiaſtical Government, nor for Ceremonies which do not at all concern the Fundamentals of Religion. On the other ſide, The Biſhops ſhould have had a greater Condeſcenſion to the Weakneſs of their Brethren: And without doubt they would have acted in a manner more agreeable to the Spirit of the Goſpel, if inſtead of treating them with ſo much Rigor as they did, they had left them the Liberty of ſerving God according to their Conſcience, till it ſhould have pleaſed him to re-unite All under the ſame Diſcipline. However the Conformity of Opinion between the Diſſenters and Us, ought to have prejudiced Us in their favour, had we been capable of Partiality on this occaſion. There is alſo another thing which might have diſpoſed us to judge leſs favourably of the Biſhops than of them, and that is the Yoke which they have impoſed upon the French Miniſters, by obliging them to receive a ſecond Ordination before they could be permitted to Exerciſe their Miniſtry in the Church of England, as if the Ordination they had received in France had not been ſufficient. But we muſt do Juſtice to all the World, and bear witneſs to the Truth. We have already ſaid, and we muſt again repeat it, It ſeems to us that on this laſt Occaſion the Biſhops have diſcharged their Duty, and are moſt worthy of Praiſe, whereas the Diſſenters on the contrary are extreamly to be blamed. And we will preſently offer our Reaſons wherefore we judge ſo of the one, and of the other.

In the mean time, moſt dear Brethren, give us leave freely to tell you, That if our Brethren the Diſſenters of England, who have Addreſſed to the King, are to be blamed, (as we verily believe they are) you certainly are much more to be condemned. The Hardſhips under which they had lived for many years without Churches, without Paſtors, without Aſſemblies, made them think the Liberty of Conſcience which was offered to them, a great Eaſe. Their Spirits, ſoured and prejudiced by the ill Treatments they had received from the Church of England, had not freedom enough to let them ſee that the Preſent which was made them was Empoiſon'd. And therefore upon the ſudden they received it with joy, and thought themſelves obliged to teſtifie their Acknowledgment of it. But for you who never had any part in the Diviſions of the Church of England, and who by conſequence were in a ſtate to judge more ſoundly of things, How is it that you ſhould not have perceived the Poiſon that was hid under the Liberty of Conſcience offered to them? Or if you did not perceive it of your ſelves, how is it that the Generous Refuſal of the Biſhops, tho' at the peril of their Liberty and Eſtates, to publiſh the Declaration in their Dioceſſes, ſhould not at leaſt have open'd your eyes?

How have thoſe Venerable Prelates now highly juſtified themſelves from the Reproach that was laid upon them of being Popiſhly affected, and of perſecuting the Diſſenters only, but of a ſecret Hatred to the Reformation? How well have they made it appear that theſe were only Calumnies invented by their Enemies to render them odious to the Proteſtants, and that their hearts were truly fix'd to the Reformed Religion, and animated with a Zeal worthy Primitive Biſhops? Could you ſee thoſe faithful Servants of God, diſobey the order of their Soveraign, expoſe themſelves thereby to his Diſgrace, ſuffer Impriſonment, and prepare themſelves to ſuffer any thing, rather then betray their Conſciences and their Religion, without admiring their Conſtancy, and being touched with their Examples? But above all, could you reſolve by your Conduct to condemn that of thoſe generous Confeſſors? Is this the Acknowledgment which you ought to have made to them for that Charity, with which they had received and comforted you in your Exile? Is this to Anſwer the Glorious Quality of Confeſſors, of which you ſo much vaunt your ſelves? Is this the Act of Faithful Miniſters of Chriſt? Give us leave to tell you, moſt dear Brethren, your Proceedings in this Affair appear ſo very ſtrange to us, that we cannot imagine how you were capable of ſo doing. It ſeems to us to have even effaced all the Glory you had attained by your Sufferings, to reproach your Miniſtry and to be unworthy of True and Reformed Chriſtians.

This

This is no raſh judgment which we paſs; and to convince you that it is not, we beſeech you only to examine theſe things with us without Prejudice and Intereſt.

The Declaration of which we ſpeak is deſigned for two purpoſes: The one, the re-eſtabliſhment of Popery. The other, the extinction of the Reformed Religion in England. The former of theſe deſigns appears openly in it. The ſecond is more concealed; 'tis a myſtery of Iniquity, covered over with a ſpecious appearance; and of which the trace muſt be concealed till the time of manifeſtation comes. We will ſay nothing of a third Deſign, which is, Of the oppreſſion of the Liberties of England for the Eſtabliſhment of an abſolute Authority, but ſhall leave it to the Politicians to make their Reflexions upon it. As for us, if we ſometimes touch upon it, it ſhall be only with reference to Religion: We will apply our ſelves chiefly to the two other Deſigns which they propoſed to themſelves who made that Declaration.

It cannot be deny'd but that by this Declaration, there is Liberty of Conſcience granted indifferently to the Papiſts and to the Diſſenters. It comprehends both the one and the other under the name of Nonconformiſts. And we may with confidence affirm, That they were the Papiſts eſpecially whom the King had in his eye when he gave this Declaration. And howſoever he may pretend to have been touched with the Oppreſſions which the Diſſenters had ſuffered; yet that his principal deſign was to re-eſtabliſh Popery.

Behold here already a very great evil, and ſuch as all true Proteſtants are obliged with their utmoſt power to oppoſe. What, ſhall we ſee Popery, that abominable Religion, that prodigious heap of Filthineſs and Impurity, re-eſtabliſh it ſelf, with all its honours, in Kingdoms from which the Reformation had happily baniſhed it? And ſhall there be found in thoſe Kingdoms Proteſtants who not only ſtand ſtill without making any oppoſition to it, but e'en favour its re-eſtabliſhment, and openly give it their Approbation? Who could have thought that the Diſſenters of England, Men who have always teſtified ſo great an averſion to the Roman Religion; and who have no other pretence to ſeparate from the Biſhops, than that they have in part retained in their Government and Ceremonies the Exteriors of that Religion, ſhould now themſelves joyn to bring it intirely in? But above all, Who could have believed that the French Miniſters, who after having experimented all the Fury of Popery in France, were at laſt baniſhed, rather than that they would ſubſcribe to its Errors and Abuſes: And for this very cauſe fled into England, that they might there more freely profeſs the Proteſtant Religion, ſhould now contribute to re-eſtabliſh Popery in their new Country, where they had been received by their Brethren with ſo ſingular a Charity? Would you indeed, Gentlemen, ſee England once more ſubmitted to the tyranny of the Pope, whoſe Yoke it ſo happily threw off in the laſt age? Would you there ſee all thoſe monſtrous Doctrins, all thoſe Superſtitions, and that horrible Idolatry which reigned there before the Reformation, domineer once more in it? Would you that the People ſhould again hear the Pulpits and the Churches ſounding out the Doctrins of Purgatory, of Indulgences, of the Sacrifice of the Maſs, &c. and ſee the Images and Reliques of the Saints carried ſolemnly in Proceſſion, with a God formed by the hand of Men? And that in fine, they ſhould again publickly adore thoſe vain Idols? We are confident there is not a good Proteſtant in the world that would not ſtartle but at the thought of it.

But this is not yet all. The Declaration of which we ſpeak does not only re-eſtabliſh Popery with all its abominations, but does moreover tend to the Ruine of the Reformation in England. A Man need not to have any great Sagacity to be convinced of this. And that as much as it ſeems to eſtabliſh for ever the Proteſtant Religion in that Kingdom, it does on the contrary deſtroy the very Foundations of it.

The ground upon which the Reformation is founded in England, are the Laws which have been made at ſeveral times for the ſettle-

ment of it, and to aboliſh either the Tyranny of the Pope, or the Popiſh Religion altogether. And as theſe Laws have been made by the King and Parliament together, ſo that the King has not the power to Repeal them without a Parliament, they ſecure the Proteſtant Religion againſt the Enterpriſes of ſuch Kings as ſhould ever think to Deſtroy it.

But now if this Declaration be executed, we are no more to make any account of thoſe Solemn Laws which have been paſſed in favour of the Reformation, they become of no value, and the Proteſtant Religion is intirely left to the King's Pleaſure. This is what will clearly appear from what we are about to ſay.

The King not having been able to obtain of the laſt Parliament to conſent to a Repeal of the Laws which had been made againſt the Nonconformiſts, Diſſolved the Parliament it ſelf. Not long after, without attending a new one, he did that alone by his Declaration which the Parliament would not do conjunctly with him. He granted a full Liberty of Conſcience to the Nonconformiſts; he freed them from the Penalties which had been appointed againſt them, and diſpenſed with the Oaths to which the Laws obliged all thoſe who were admitted to any Charges, whether in the Soldiery, or in Adminiſtration of Juſtice, or of the Government. In purſuance of theſe Declarations he threw the Proteſtants out of all Places of any great Importance to clap in Papiſts in their room, and goes on without ceaſing to the intire Eſtabliſhment of Popery. Who does not ſee, that if the Proteſtants approve theſe Declarations, and themſelves authoriſe ſuch Enterpriſes, the King will not ſtop here, but that this will be only one ſtep to carry him much further? What can be ſaid when he ſhall do the ſame thing with reference to thoſe Laws which exclude the Papiſts out of the Parliament, that he has done to thoſe which ſhut them out of all Charges and Imploys, and forbad them the Exerciſe of their Religion? Does not the Approbation of ſuch Declarations, as it overthrows theſe laſt, carry with it before hand the approbation of thoſe which ſhall one day overthrow the former? And if the King ſhall once give himſelf the Authority to bring Papiſts into the Parliament, who ſhall hinder him from uſing Solicitations, Promiſes, Threatnings, and a thouſand other the like means to make up a Popiſh Parliament? And who ſhall hinder him with the Concurrence of that Parliament to Repeal all the Antient Laws that had been paſſed againſt Popery, and make new ones againſt the Proteſtants? Theſe are without doubt the Natural Conſequences of what the King at this time aims at. Theſe are the Fruits which one ought to expect from it, if inſtead of Approving as ſome have done his Enterpriſes againſt the Laws, they do not on the contrary with all imaginable Vigor oppoſe them.

Reflect a little on what we have here ſaid, and you will confeſs that we have reaſon to commend the Conduct of the Biſhops who refuſed to publiſh the Declaration; and to condemn thoſe Diſſenters who have made their Addreſſes of Thanks for it.

It is true that the Diſſenters are to be pitied, and that they have been treated hardly enough, and we do not think it at all ſtrange, that they ſo earneſtly ſigh after Liberty of Conſcience. It is natural for Men under Oppreſſion to ſeek for Relief: And Liberty of Conſcience conſidered only in it ſelf, is it may be the Thing of all the World the moſt precious and moſt deſirable. Would to God we were able to procure it for them by any lawful means, and without ſuch ill Conſequences, tho' it were at the peril of our Lives! But we Conjure them to conſider how pernicious that Liberty of Conſcience is which is offer'd to them, as we have juſt now ſhewn. On the one ſide, It is inſeparably linked with the Eſtabliſhment of Popery; and on the other, it cannot be accepted without approving a terrible Breach which his Majeſty thereby makes upon the Laws, and which would be the ruine of the Reformation in his Kingdoms, were not ſome Remedy brought to it. And where is the Proteſtant who would buy Liberty of Conſcience at ſo dear a rate, and not rather

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chooſe to continue deprived of it all his Life?

Should the private intereſt of our Brethren the Diſſenters blind them in ſuch a manner, that they have no regard to the general Intereſt of the Church? Should they for enjoying a Liberty of Conſcience ſo ill aſſured, ſhut their Eyes to all other Conſiderations? How much better would it be for them to re-unite themſelves to the Biſhops, with whom they differ only in ſome points of Diſcipline; but eſpecially at this time, when their Conduct ought to have entirely defaced thoſe unjuſt Suſpicions which they had conceived againſt them? But if they could not ſo readily diſpoſe themſelves to ſuch a Re-union, would it not be better for them to reſolve ſtill to continue without Liberty of Conſcience, and expect ſome more favourable time when they may by lawful means attain it, than to open themſelves a gate to Popery, and to concur with it to the Ruine of the Proteſtant Religion?

You will, it may be, tell us, that it looks ill in us, who ſo much complain, That we have been deprived of Liberty of Conſcience in France, to find fault with the King of England for granting it to his Subjects: And that it is the leaſt that can be allowed to a Sovereign, to allow him the Right to permit the exerciſe of his own Religion in his own Kingdoms, and to make uſe of the ſervice of ſuch of his Subjects as himſelf ſhall think fit, by putting them into Charges and Employs. You will add, That his Majeſty does not go about neither to abrogate the antient Laws, nor to make new ones. All he does being only to diſpenſe with the Obſervation of certain Laws in ſuch of his Subjects as he thinks fit, and for as long time as he pleaſes; and that the right of diſpenſing with, and ſuſpending of Laws, is a right inſeparably ty'd to his Perſon: That for the reſt, the Proteſtant Religion does not run the leaſt Riſque. There are Laws to ſhut the Papiſts out of Parliament, and theſe Laws can neither be diſpenſed with, nor ſuſpended: So that the Parliament partaking with the King in the Legiſlative Power, and continuing ſtill Proteſtant, there is no cauſe to fear, that any thing ſhould be done contrary to the Proteſtant Religion. Beſides, What probability is there, that a King, who appears ſo great an Enemy to oppreſſion in matters of Conſcience and Religion, ſhould ever have a thought, tho he had the power himſelf, to oppreſs in this very matter the greateſt part of his Subjects, and take from them that Liberty of Conſcience which he now grants to them, and which he promiſes ſo inviolably to obſerve for the time to come?

Theſe are all the Objections that can with any appearance of reaſon be made againſt what we have before ſaid. They may all be reduced to five, which we ſhall examine in their order. And we doubt not but we ſhall eaſily make it appear, that they are all but meer illuſions.

1. We do juſtly complain, That they have taken from us our Liberty of Conſcience in France, becauſe it was done contrary to the Laws. And one may as juſtly complain, that the K of England does labour to re-eſtabliſh Popery in his Country, becauſe he cannot do it but contrary to the Laws. Our Liberties in France were founded upon ſolemn Laws, upon perpetual, irrevocable, and ſacred Edicts; and which could not be recalled, without violating at once the Public Faith, the Royal Word, and the Sacredneſs of an Oath. And Popery has been baniſhed out of England by Laws made by King and Parliament, and which cannot be repealed but by the Authority of King and Parliament together; ſo that therefore there is juſt cauſe to complain, that the King ſhould go about to overthrow them himſelf alone by his Declaration.

2. It is not true that a Sovereign has always the right to permit the exerciſe of his own Religion in his Dominions, and to make uſe of the ſervice of ſuch of his Subjects as he himſelf ſhall think fit, that is to ſay, by putting of them into Charges and Employs: And in particular, he has not this right, when the Laws of his Country are contrary thereunto, as they are in the caſe before us. Every King is obliged to obſerve the Fundamental Laws of his Kingdom. And the King of England, as well as his Subjects, ought to obſerve the Laws which have been eſtabliſhed by King and Parliament together.

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3. For the third, the diſtinction between the Abrogation of a Law, and the Diſpenſing with and Suſpending of it cannot here be of any uſe; whether the King abrogates the Laws which have been made againſt Popery, or whether without ſaying expreſly that he does abrogate them; he overthrows them by his Declarations, under pretence of diſpenſing with, or ſuſpending of them; It is ſtill in effect the ſame thing. And to what purpoſe is it that the Laws are not abrogated, if in the mean time all ſorts of Charges are given to Papiſts, and Popery it ſelf be Re-eſtabliſhed contrary to the tenor of the Laws? The truth is, If the King has ſuch a power as this, if this be a Right neceſſarily tied to his Perſon, 'tis in vain that the Parliament does partake with him in the Legiſlature. This Authority of the Parliament is but a meer Name, a Shadow, a Phantome, a Chimera, and no more. The King is ſtill the abſolute Maſter, becauſe he can alone, and without his Parliament, render uſeleſs by his Declarations the Laws which the Parliament ſhall have the moſt ſolemnly eſtabliſhed together with him. We confeſs the King has Right of Diſpenſing in certain Caſes, as if the Concern be what belongs to his private Intereſt, he may without doubt whenever he pleaſes depart from his own Rights; 'tis a Liberty which no body will pretend to conteſt with him. But he has not the power to diſpenſe to the prejudice of the Rights of the People, nor by Conſequence put the Property, the Liberty, and the Lives of his Proteſtant Subjects into the hands of Papiſts.

4. What we have now ſaid in Anſwer to the third Objection, will be more clear from the Anſwer we are to give to the fourth. They would perſwade the Proteſtants that their Religion is in ſafety, becauſe on the one ſide the King cannot make Laws without the Parliament; and that on the other, there being Laws which exclude Papiſts out of the two Houſes, it muſt neceſſarily follow, That the Parliament ſhall continue to be Proteſtant. But if the King has the power to break through the Laws, under the pretence of Diſpenſing with and Suſpending of them, What Security ſhall the Proteſtants have that he will not Diſpenſe with the Papiſts, the obſervation of thoſe Laws which do exclude them out of the Parliament, as well as he has Diſpenſed with thoſe that ſhould have kept them out of Charges and Imployments? What Security ſhall they have that he will not at any time hereafter ſuſpend the Execution of the former, as he has already ſuſpended the Execution of the latter? Which being ſo, what ſhould hinder us from ſeeing in a little time a Popiſh Parliament, who together with the King ſhall paſs Laws contrary to the Proteſtant Religion? What difference can be ſhewn between the one and the other of theſe Laws, that the one ſhould be liable to be diſpenſed with and ſuſpended, and the other not? Were they not both eſtabliſhed by the King and Parliament? Were not both the one and the other made for the Security of the Proteſtant Religion, and of thoſe who profeſs it? Are not the Rights of the People concerned in the one, as well as in the other? And whoſoever Suffers and Approves the King in the Violation of theſe Rights in ſome things, does he not thereby Authoriſe him to violate them in all? If the King has power to put the Liberty and Property and Lives of his Proteſtant Subjects at the Mercy of the Papiſts, by placing them in Charges contrary to the Law, why ſhould he not have the power to raiſe the ſame Papiſts to the Authority of Legiſlators by declaring them capable of ſitting in Parliament, ſeeing that is but contrary to Law? Do not deceive your ſelves, the Laws are the Barrier which bound the Authority of the King, and if this Barrier be once broken, he will extend his Authority as far as he pleaſes. And it will be impoſſible for you after that to ſet any bounds to it.

5. In fine, He muſt be very little acquainted with the Spirit of Popery, who imagines that it will be content to Re-eſtabliſh it ſelf in England, without aiming to deſtroy the Proteſtant Religion. Give it but Time and Opportunity to fortifie it ſelf, and you may then expect to ſee what it is. In all Places where it has got the Power in its hands,

hands, it will not only rule, but Rule alone, and not ſuffer any other Religion beſides it ſelf; and imploys the Sword and Fire to Extirpate that which it calls Hereſie. Were not this a Truth confirmed by infinite Examples both Ancient and Modern, which every one knows who has read any thing of Hiſtory, it would be too much evidenced by the Cruelties which it has ſo lately exerciſed againſt the Churches of Hungary, of France, and of the Valleys of Piemont. And men ought not to be lulled aſleep by the Pretence of an Inclination which the King of England would be thought to have for Liberty of Conſcience; nor by the Promiſes which he makes to preſerve it to all his Subjects without diſtinction. Every one knows that Perfidiouſneſs and Breach of Faith are Characters of Popery no leſs eſſential to it than Cruelty. Can you doubt of this, Gentlemen? You who ſo lately came from making a ſad Experiment of it? How often did our King promiſe us to preſerve us in our Priviledges? How many Declarations, how many Edicts did he ſet out to that purpoſe? How many Oaths were taken to confirm thoſe Edicts? Did not this very King Lewis XIV. himſelf ſolemnly promiſe by ſeveral Edicts and Declarations to maintain us in all the Liberties which were granted to us by the Edict of Nantes? And yet after all, what ſcruple was there made to violate ſo many Laws, ſo many Promiſes, and ſo many Oaths? The Proteſtants of England have themſelves alſo ſometimes likewiſe experimented the ſame Infidelity: And not to alledge here any other example, let us deſire them to remember only the Reign of Queen Mary, what Promiſes ſhe made at her coming to the Crown, not to make any change of Religion; and yet what bloody Laws ſhe afterwards paſſed to extinguiſh the Reformation as ſoon as ſhe ſaw her ſelf faſt in the Throne? And with what inhumanity ſhe ſpilt the Blood of her moſt faithful Subjects to accompliſh that deſign? After ſuch an inſtance as this, a man muſt be very credulous indeed, and willing to deceive himſelf, that will put too much confidence in the Promiſes of the King that now Reigns. Do we not know, that there are neither Promiſes nor Oaths which the Pope does not pretend to have power to diſpenſe with in thoſe whom he employs for the extirpation of Hereſie? And do we not alſo know, that it is one of the great Maxims of Popery, a Maxim authorized both by the Doctrin and Practice of the Council of Conſtance, That they are not obliged to keep any Faith with Hereticks. We ought not to believe that King James II. a Prince who has ſo much Zeal for Popery, ſhould be govern'd by any other Maxims than thoſe of his Religion. And whoſoever will take the pains to examine his Conduct both before and ſince his coming to the Crown, will find that he has more than once put 'em in practice.

And this, Gentlemen, we ſuppoſe may be ſufficient to convince all reaſonable perſons, that there is nothing more pernicious than that Declaration which you have approved; whether by publiſhing it, as ſome of you have done, or by Addreſſing to the King to thank him for it. When you ſhall have reflected upon theſe things, you will without doubt your ſelves confeſs, that you have ſuffered your ſelves to be amuſed with ſome imaginary advantages which you hope to make by this Declaration. In the mean time, moſt dear Brethren, you will pardon us, if we have chanced to have let any thing ſlip that is not agreeable to you. We had no deſign to give the leaſt offence either to you, or to our Brethren the Diſſenters of England. If we have ſpoken our Thoughts freely of your Conduct and of theirs, we have at leaſt ſpoken with no leſs liberty of that of the Biſhops. And God is our Witneſs, that we have ſaid nothing of the one or the other, but in the ſincerity of our heart, and out of a deſire to contribute ſomewhat to his Glory, and the good of his Church. We are,

Moſt honoured Brethren,

Your moſt Humble, moſt Obedient, and moſt affectionate Brethren in Jeſus Chriſt,

N. N.